

ThirumAlai aRivOm



Nedumtheru Sri Mukund SrinivAsan

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ThoNDaraDipoDi AzhwaR



ஸ்ரீ:

ஸ்ரீமதே ராமாநுஜாய நம:

ஸ்ரீமதே நிகமாந்த மஹாதேசிகாய நம:

தொண்டரடிப்பொடியாழ்வார் திருவடிகளே சரணம்

திருமாலை அறிவோம்

THIRUMALAI ARIVOM



AUTHOR'S NOTE

With the anugrahavisEsham of divyadampathi, asmadAchAryan SrImadazhagiyasingar, SrI u.vE. Sadagopan swamy (New York), SrI. Madhavakkannan swamy of Srirangam and with the blessings/encouragement/support of sundarasimham-ahobilavalli team members, aDiyEn ventures into translating the precious work 'tirumAlai' of bhaktAngrirENu-thondaradippodi AzhwAr.

Credits found in this translation work go to:

- Srimath PeriyavacchAn piLLai's (PVP) vyAkhyAnam,
- utthamur SrI VeerarAghavAchArya's vyAkhyAnam,
- SrI PB AnnangarachArya's 'divyArtha deepikai' vyAkhyAnam.
- Dr. MA VenkataKrishNan SwAmi's 'SrivaishNava AchAryargalin 'vAzhvum vAkkum'





uRanguvAn pOla yOgu seibavan

INTRODUCTION TO TIRUMAALAI AND THE DIVINE POET

'tirumAlai aRiyAdAr tirumAlai aRiyAdavar' is an adage.

One who does not know the prabandham 'tirumAlai' does not know 'tirumAl', Sriman nArAyaNan.

Maalai means garland-of-flowers and also a type of prabandham, which has many poems on a single theme.

TirumAlai is one of the 2 prabandhams composed by one of the 12 AzhwArs, SrI Thondaradipodi AzhwAr, also called as 'bhaktAngirENu'. His other prabandham is 'tiruppaLLiyezhuchchi'. These prabandhams are part of the 24 prabandhams which make the divine collection 'nAlAyira divya prabhandam'

The ten beautiful ThiruppaLLiyezhuchchi pAsurams are recited everyday to awaken our Lord. Thiruppalliyezhuchchi is applicable only to Sriman narayanan, Who is 'uRanguvAn pOla yOgu seibavan'. SwAmi Desikan incorporated the essence of these 10 pAsurams in the 19th sargam of SrI yAdavAbhudayam.

Whereas, tirumAlai prabandham is considered as the essence of Sri VishNu dharma Sastram. SwAmi Desikan has profusely quoted from tirumAlai in SrI Rahasyatraya suLagam, SrI Paramapada sOpAnam, tattvamAtrukai, abhayapradAna sAram and in His magnum opus, SrI Rahasyatraya sAram.

हरेंनाम हरेंनाम हरेंनामैव केवलम् ।

कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यता ॥

harErnAma harErnAma harErnamAiva kevalam |

kalau nAstyEva nAsthEva nAstyEva gatiRanyatA ||

In kaliyugam, there is no way for our upliftment other than HarinAma samkeerthanam. Similar to wild animals run away on seeing the majestic lion



all sins disappear from a devotee who is doing tirunAma sankeertanam. SwAmi Desikan's abhItistava slokam --

रमादयित रङ्गभूरमण.....

यम वश्यता नरक पात भीति कुतः?

ramA dayita! rangabhUramaNa!.....

yama vaSyatA naraka pAta bhIti: kuta:?

is to be recalled here.

There is a routine to chant 'Hari nAmam' while waking up; 'kESava nAmam' while walking; 'gOvinda nAmam' while eating and 'mAdhava nAmam' during sleeping.

उत्तिष्ठन् चिन्तय हरिं ब्रजन् चिन्तय केशवम् ।

भुञ्जन् चिन्तय गोविन्दं स्वपन् चिन्तय माधवम् ॥

uttishThan cintaya harim vrajan cintaya keSavam |


bhunjan cintaya gOvindam svapan cintaya mAdhavam ||

---SwAmy Desikan's Saccharitra RakshA

King ShatanIka, the grandson of parIkshit mahArAja, was ruling bhAratam a few centuries after pAndavAs. The kind-hearted king approached Saunaka Rshi seeking advice for the upliftment of samsAris. Saunaka Rshi advised him that only 'nAmasamkeerthanam' will lead them to evolve further. Saunaka's upadESam to ShatanIka is collectively called as SrIVishNudharmam.

Acharyas compare the Lord to golden bar and His tirunAmams to golden





AbharaNams. SwAmi pillai Lokacharyar's mumukshupadi extols the greatness of bhagavAn's tirunAmam. Even if the Lord is far away, His tirunAmams stand near us to help always. Draupati cried out for Lord KrishNa to save her from the harassment in DuryOdana's royal court. The Lord did not appear to help her. But when she took refuge in 'gOvinda' nAmam, she was saved immediately.

TirumAlai prabandham is the essence of SrIVishNudharmam. It is not a long or short prabhandam but clearly explains paramAtma tattvam in sweet 45 pAsurams.

Before entering into the prabandham, let's reflect on this AzhwAr's avatAra vaibhavam:

- This AzhwAr is considered as the avatAram of the vaijayanti garland of Sriman nArAyaNan. His given name was 'vipra nArAyaNan', which means that the divinely person who knows 'Sriman nArAyaNaa as He is in SrivaikuNTham'. As per SwAmi Desikan, acyutan did the anupravESam in all the AzhwArs as abhinava daSavataran.
- This AzhwAr appeared in a vaidIka kulam in a village called tirumandangudi, located near puLLambhudangudi divya desam.
- SrI VishvaksEnar Himself came down from SrI Vaikuntam to perform panca samskAram for this AzhwAr.
- The AzhwAr was always immersed in the kalyaNa guNaanubhavams of the Lord and was not interested in the worldly life. He stayed therefore as a naishtika Brahmachari. He set out for divyadesa yatra and wanted to have darsanam of all divyadesa emperumAns.
- He visited the first divyadesam, Srirangam, wherein emperumAn showed His aparyAptAmruta saundaryam (insatiable nectar-like divine beauty). This AzhwAr became bhakta of Sri ranganaAtha rightaway and forgot about his yatra to other dhivya desams.

- Similar to PeriyAzhwAr, this AzhwAr started doing thirut-tuzhAi kaimkaryam and mAIAkaimkaryam to the Lord, having established a wonderful nandavanam.
- From the last pAsurams of both the prabandhams of this AzhwAr, it follows that he liked to be called 'thondaradippodi' than 'Vipra nArAyaNan'.
- While tirumangai AzhwAr has sung on maximum number of divyadesa emperumans, thondaradippodi AzhwAr has sung only on Srirangam emperumAn. He lived until 105 years of his age in Srirangam, enjoying the archAvatAram of SrI RanganAtha and composing two prabandhams as his anubhava parivaham.

Paasurams and Commentaries



repository of kalyaana guNaas-ThoNDaraDipoDi AzhwaAr of SrIrangam

(thanks: SrI Murali bhattar)



TANIYAN ON THE AZHWAR

by thiruvangap perumaal araiyar

மற்றொன்றும் வேண்டா மனமே! மதிளரங்கர்,
கற்றினம் மேய்த்த கழலிணக்கீழ், -உற்ற
திருமாலை பாடும் சீர்த் தொண்டரடிப்பொடி எம்
பெருமானை, எப்பொழுதும் பேசு.

maRRonRum vENdA manamE! mathiLarankar,
kaRRinam mEyttha kazhaliNaikkeezh,- uRRa
thirumAlai pAdumseerth thoNdaradippodi em
perumAnai, eppoZHudhum pEsu.

MEANING:

Let's always meditate on the tirunAmam of thondaraDippoDi AzhwaAr, who is a repository of kalyaana guNaas and who sung about the divine feet of Sri Krishna which were going behind the grazing cattle, Who is now residing inside Srirangam temple. We do not have any other objectives in our life.

Although the Lord is residing deep inside Srirangam surrounded by 7 walls (mathiLaranga), He is easily accessible (kaRRinam mEyttha kazhal).

This AzhwaAr is 'emperuman' for bhAgavathAs, who engage in bhAgavatha vishayam more than bhagavath vishayam. (mama madbhakta bhaktEshu preeti: abhyadhika bhavEt).

As tirumAlai pAsurams talk about tirunAma prabhavam, it is apt to call the 'manam' and guiding it to think on the AzhwaAr always. 'eppoZHudhum pEsu'.





arangamA nagar



PASURAM 1

காவலில் புலனை வைத்துக் கலிதனைக் கடக்கப் பாய்ந்து,
நாவலிட்டு உழி தருகின்றோம் நமன் தமர் தலைகள் மீதே,
முவுலகு உண்டு உமிழ்ந்த முதல்வ! நின் நாமம் கற்ற,
ஆவலிப் புடைமை கண்டாய் அரங்கமா நகர் உளானே!

kAvalil pulanai vaitthuk kalithanaik kadakkap pAynthu,

nAvalittu uzhi tharukinROm naman thamar thalaikaL meethE,

moovulaku uNdu umizhntha mudhalva! nin nAmam kaRRa,

Avalippu udaimai kaNdAy arangamA nagar uLAnE!

My dear SriranganAtha ! Having learnt your tirunAmam, all my indriyams have come under my complete control and all my sins were wiped away. With jaya gOsham, we are now walking fearlessly over the heads of yamakinkaras (servants of the Lord of hell).

kAvalil pulan: RaavaNa controlled his indriyams and did severe penance to get many boons. The angry indriyams were awaiting a chance to destroy him and they won over him, the moment he abducted SrI Sita. But in this AzhwAr's case, he was angry over the indriyams, as they easily take people away from bhagavad anubhavam. When the AzhwAr and his followers learnt to chant the tirunAmam of SriranganAtha, at once they could easily win over their indriyams. Fearless AzhwAr and his followers now walk over yama's and his assistants' heads, doing jaya gOsham. (jihvE keertaya kESavam: Oh my tongue, do sankeerthanam of kESava nAmam)

kalithanai kadakka-p pAynthu: Chanting bhagavan nAmam, we are able to transcend to krutayugam. 'kaliyum kedum kaNdukoNmin' says nammAzhwAr also. In gIta, bhagavan says that indriyams pull a person away easily but they can be brought under control by the constant darsanam of emperuman's



tirumEni (archa tirumeni in our case).

naman thamar thalaikaL meethu: When Dhruvan was boarding the divine vimAnam which was to take him to dhruvapadam, yama helped the little boy to step over his head to climb up the chariot. Yama and his servants come happily to hold by their heads, the divine feet of bhAgavathAs who are always chanting SrI Hari's names.

nin nAmam kaRRa Avalippu: Here AzhwAr does not say 'nin mantram' because 'tirunAmam' can be chanted by anybody at any place and at any time. For 'mantra japam' there are many niyamams. A 'samvAdam' between Bhattar and Nanjeer is interesting in this regard. When Nanjeer asked for the niyamams for chanting tirunAmams, Bhattar said 'there is no need to take a bath in a small puddle before going for gangA snAnam'.

arangamA nagar uLAn: Srirangam has the natural kshEtra visEsham; kAVeri which is flowing through this kshetram is considered holier than the Ganges; Periya PerumAL, who was worshipped by Brahma, is residing here. So, even if we chant the name of this kshEtram, we will win over the indriyams and yamakimkarAs.

Doing nAma samgeertanam in kaliyugam is equivalent to keeping up krutayuga dharmam. It becomes easy to keep senses under complete control and there is no fear about anything. nAmocCAraNam is very enjoyable also (paramabhOgyam), which will be explained in the upcoming pAsurams.

PASURAM 2

பச்சை மாமலைபோல் மேனி பவளவாய் கமலச் செங்கண்
அச்சுதா! அமரர் ஏறே! ஆயர் தம் கொழுந்தே! என்னும்,
இச்சுவை தவிர யான் போய் இந்திர லோகம் ஆளும்,
அச்சுவை பெறினும் வேண்டேன் அரங்கமா நகர் உளானே!

pacchai mAmalaipOl mEni pavaLavAy kamalac chengkaN
achchuthA! amarar ERE! Ayar tham kozhunthE! ennum,
icchuvai thavira yAn pOy inthira lOkam aaLum,
achchuvai peRinum vENdEn arangamA nagar uLAnE!


Now SrIranganAtha asks the AzhwAr whether he does not have ruchi in coming to His abode. AzhwAr replies that he prefers to enjoy the taste of chanting His various (paratvam and saulabhyam) tirunAmams more than anything else. In this second pAsuram, AzhwAr indicates that the involvement in nAmasankeerthanam naturally leads to enjoying the divya mangala vigraham and kalyaana guNanas of emperumAn.

pachchaimA: This prefix is added to 'malai' to differentiate that ordinary 'malai' (mountain) may be taken only for indicating the vastness of emperumAn's tirumEni; the ordinary malai is not SubhASrayam like PerumAL's tirumENi.

kamala-c chengkaN: Nanjeer used to marvel that "in a world of Soonyavadis who says 'there is no vigraham and vibhuti' , SrivaishNavAs are gifted to take refuge in AzhwArs; only with AzhwArs' pAsurams we could enjoy the divya mangala vigraham and kalyaana guNaas of emperumAn. In this pAsuram thondaradippodi AzhwAr dwells in the big divya mangala vigraham, lotus eyes and coral-red mouth of arangan.



pacchai mAmalaipOl mEni pavaLavAy kamalac chengkaN



amarar ERu, Ayar kozhunthu: He is the master of all and at the same time is the servant of cowherd people who knew nothing other than the Lord - The bhakti of gOpikas has nothing comparable to it. We need not worry that He is the Supreme Lord and unapproachable; He is in fact very easily accessible for bhaktas. Andal says, He likes to be called 'gOvinda' rather than 'nArAyana' (siRupEr azhaitthanavum seeRi aruLathE). Thuruppavai as a whole and especially the first set of 10 pAsurams emphasizes on tirunAma vaibhavams.

ennum ichchuvai: The taste is in chanting the tirunAmams than in enjoying the kalyaana guNaas of the Lord.

(amarar ERu, indira lOkam) As per vEdAntins, indira lOkam is not swarga lOkam but it is paramapadam. The eternal indiran - amarar ERu - is sAkshAt SrIman nArAyaNan. Here AzhwAr talks about the paramapadanAtham and paramapadam and not about the perishing swargalOkam and dEvendran. (SivalOkam and satyalOkam have higher status than indiralOkam. So, AzhwAr does not mean the swargalOkam here.)

When we look into thirumadal pAsurams, we see that thirumangai AzhwAr denounces the paramapada anubhavam. On the other hand, thondaradippodi AzhwAr is not putting down his regard for paramapada anubhavam, but expresses his preference for tirunAma samkeerthanam. The AzhwAr's reply to perumAL is 'Even NithyasUris and muktAs come down to earth to enjoy Your neermai guNam, why are You calling me there?'

Chanting the divine names 'acutA gOvinda, rangA ' itself is parama bhOgyam and we need not think of paramapada anubhavam. The stress here is in chanting His tirunAmams and spending our time usefully (kAlakshepam)



Give me a livelihood in Srirangam- namperumAL nagar valam - thanks SrI Murali bhattar



PASURAM 3

வேத நூல் பிராயம் நூறு மனிசர் தாம் புகுவரேலும்,
பாதியும் உறங்கிப் போகும் நின்றதில் பதினையாண்டு,
பேதை பாலகனதாகும் பிணி பசி முப்புத் துன்பம்,
ஆதலால் பிறவி வேண்டேன் அரங்கமா நகர் உளானே!

vEdanool pirAyam nooRu manisar thAm pukuvar Elum,
pAthiyum uRankip pOkum ninRathil pathinaiyANdu,
pEdhai pAlakanathAkum piNi pasi mooputh thunbam,
AthalAI piRavi vENdEn arangamA nagar uLAnE!

Again PerumAL now asks the AzhwAr, whether he would like to exist in samsAram itself chanting His tirunAmams. For that AzhwAr replies that samsAram does not give even a moment for chanting tirunAmams and hence he does not want that too. PerumAL continues to say that He has only two vibhuti and if AzhwAr does not want both of them, then where would he like to be placed? AzhwAr replies that he just wants an eternal livelihood in the third-vibhuti-like-koil tiruvarangam itself, keeping all the troubles of samsAram away.

When Bhattar was asked what he would do if paramapadanAthan does not look as beautiful as SrIranganAthan, Bhattar replied that he would make a hole in paramapadam and come back down to Srirangam. AzhwAr's request and Bhattar's vArtthai show their unimaginable love for SrIranganAthan and it is not to be taken as sASTraviruddham.

vEdanool pirAyam nooRu: It is very rare to get human birth and it is yet rare to live up to 100 years as stipulated in SaastrAs. Even if we live for 100 years, half of it goes in sleep and the balance goes uncontrollably in childhood, boyhood, in adulthood, and old age - reaping the fruits of mistakes done during one's youth .





pasi, piNi, mooppu: pasi - hunger - is the craving of five senses and one has to quench the hunger using 5 sense organs. piNi - disease - is the result of imbalance of tridOshAs in the body and mooppu - getting old - is the natural evolution of any born being. If we study carefully, we spend all our waking time in tackling these 3 afflictions of samsAram. So, where do we have the time for thinking about the Lord and chanting His tirunAmams in samsAra dasai?

In the same line, let us recall Bhagavad Gita slokam 8, chapter 13.

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।

जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥

indriyArtheshu vairAgyam anahankAra eva ca |

janma-mrtyu-jarA-vyAdhi-duhkha-doshAnudarSanam ||

SrI VishNu sahasranAma phalaSruti extols harinAma sankeerthanam by affirming that those who recite the stotram with devotion, would be relieved of births, deaths, fear etc - "janma mrtyu jarA vyAdhi bhayam na eva upajAyatE".

AthalAl piRavi vENdEn: As the whole life cycle is spent in worthless manner, we do not want any more births.

arangamA nagar uLAnE: But if possible, please grant me an eternal livelihood in your third-vibhuti-like Srirangam.

Having enjoyed the great taste in chanting tirunAmams, AzhwAr rejects samsAra yAtra also. He just requests the Lord for an eternal livelihood in front of SrIranganAtham and for chanting His tirunAmams always.





PASURAM 4

மொய்த்த வல்வினையுள் நின்று முன்று எழுத்துடைய பேரால்,
கத்திர பந்தும் அன்றே பராங்கதி கண்டு கொண்டான்,
இத்தனை அடியரானார்க்கு இரங்கும் நம் அரங்கனய
பித்தனைப் பெற்றும் அந்தோ! பிறவியுள் பிணங்கு மாறே!

moyttha valvinaiyuL ninRu moonRu ezhutthudaiya pErAl,

katthirabandum anRE parAngati kaNDu koNdAn,

itthanai adiyar AnArku irangkum nam arangkanAya

pitthanaip peRRum anthO! piRaviyuL piNangkumARE!

From this 4th pAsuram up to 14th pAsuram, AzhwAr expresses his inability to bear with the status of samsAris who just toil for their Sareeram, without engrossing in bhagavad bhakti. He is surprised and at the same time yells at them for their unworthy activities.

He persuades them to chant bhagavAn's tirunAmam and get out of their sufferings. In this 4th pAsuram, he narrates the account of one purANic character, Kshatrabandu.

Kshatrabandu was a cruel person (son of a sUryakula King, viSvavrata) with unbecoming conduct (moyttha valvinaiyuL ninRu). He was forcibly sent out to forest by his relatives, wherein too he continued to hurt and harm everybody, especially the Rshis of the forest and had his livelihood by torturing others. Once, by chance, he helped a mahAmuni, who pitied for this cruel person and heard his history. With an intention of helping him out, the Rshi advised him to chant the three-letter tirunAmam 'gOvinda'. With this Acharya kaTAKsham and upadESam, a change happened in the mentality of such a cruel person and he started chanting this tirunAmam always. Gradually, Kshatrabandu transformed into a new person. After death, Kshatrabandu was born in a



vaidika kulam, endowed with the knowledge of his previous birth. In this birth he became a parama bhAgavatha and made a firm determination to free himself from the clutches of samsAram. At the end of this birth, he got moksham (parAngati). Kshatrabandu's account is seen in the 97th chapter of SrI VishNudharmam.

It was like nAIUrAn in the gOshTi of SrivaishNavas that Kshatrabandu's presence was in Rshis' assembly, (nAIUrAn did asahyApacharam to kooratthAzhwAn) says SrI PeriyavacchAn piLLai. Even such a bad person became the object of PerumAL's grace.

itthani adiyarAnar: Even a worst sinner like Kshatrabandu, who had only very little Anukoolyam could get out of the mortal coil, only because of the Lord's grace. It is applicable to others too, who do not disagree when the Lord says, 'I am your sEshi and you are my sEshan'.

arangan Aya pitthan: azhagiya maNavALan (arangan) behaves like a vyAmohan (pitthan) in the case of bhakthas.

piRaviyuL piNangumARu: With such a simple upAyam available, it is surprising to see samsAris still suffering in new births. They toil for getting a good post in this birth and also in future births (posts of dEvAs).

The 4th pAsuram of SwAmi Desikan's 'adaikkalap patthu' prabandham mentions about kAkAsuran, Kshatrabandu et al.

nama sankeerthanam gradually leads to liberation from the cycles of births and deaths, even for a mahApApi.



PASURAM 5

பெண்டிரால் சுகங்கள் உய்ப்பான் பெரியதோர் இடும்பை பூண்டு
உண்டிராக் கிடக்கும் போது உடலுக்கே கரைந்து நைந்து,
தண்துழாய் மாலை மார்பன் தமர்களாய்ப் பாடி யாடி,
தொண்டு பூண்டமுதம் உண்ணாத் தொழும்பர் சோறு உகக்குமாறே!

peNdirAl sukangkaL uyppAn periyathOr idumbai pooNdu

uNdu irAk kidakkum pOthu udalukKE karainthu nainthu,

thaN thuzhAy mAlai mArban thamarkaLAyp pAdi Adi,

thoNdu pooNdu amudham uNNath thozhumbar sORu ukakku mARE!

People think they get utmost happiness only by satiating the appetites of their indriyams, but finally they end up into big sufferings. They should come out of this trap and realize that the main objective of having this body is to serve the Lord in all possible ways and not for subjecting the body for lowly pleasures. It is surprising to see that these people, who have wisdom to quench their hunger with delicious foods, do not want the nectar, which is found in serving the Lord with love.

peNdirAl sukangaL: People believing that fire will quench their thirst and shadow of a snake's dilated hood is a haven, are assuming the means of sufferings like sensual pleasures as the means of joy.

periyathOr idumbai pooNdu: They undertake cruel or tough measures to get material pleasures.

uNdu irAk kidakkum pOthu: Even after toiling so much, there is no time left for them to enjoy the fruits of their hard work, as they get so tired at the end of the day.






thaN thuzhAy mAilai mArban thamarkaLAyp pADi ADi- devotees during
vaikuNTha ekAdaSi--thanks SrI Murali bhattar

thaN thuzhAy mAilai mArban: These people do not know that the Lord does not ask for anything else from them except for a 'feeling of relation' with Him. On the other hand, demigods demand for rare-to-get items in return for some small benefits offered by them. Our Lord becomes extremely happy when offered just a tuLasI leaf. Patram, pushpam, phalam, tOyam are very easy to get and offer with love to Him.

thoNdu pooNdu amudham uN: People have to realize that the eternal bliss lies in the consciousness of bhagavath sEshatvam and engaging themselves in bhagavath kaimkaryams.

thozhumbar sORu ukakkum ARu: People, who do not offer the nectar-like food



of divine service for their eternal Atman, but go after delicious foods to quench the hunger of the perishing body are lowly people. This is a puzzling behaviour of people endowed with wisdom.

This pAsuram was in SwAmi Desikan's tiru-uLLam, while explaining 'upAya nishTai' of prapannas.

The lowly material pleasures give raise to sufferings before and after getting them. But the pleasure in divine service is eternal and immeasurable.



PASURAM 6

மறம்சவர் மதினெடுத்து மறுமைக்கே வெறுமை பூண்டு,
புறம்சவர் ஓட்டை மாடம் புரளும்போது அறிய மாட்டீர்,
அறம் சவராகி நின்ற அரங்கனார்க்கு ஆட்செய்யாதே,
புறம்சவர் கோலம் செய்து புள்கவ்வக் கிடக்கின்றீர்!

maRam suvar mathiL edutthu maRumaikkE veRumai pooNdu,
puRam suvar Ottai mAdam puraLumpOthu aRiya mAtteer,
aRam suvarAki ninRa aranganArkku AtseyyAthE,
puRam suvar kOLam seythu puL kavvak kidakkinReerE!


RaavaNa humiliated VibheeshaNa when the latter advised the former. This character is called 'maRam suvar mathiL edutthal'. People like RaavaNa do not entertain mahAns - who would try to correct them - but would only humiliate them. They would not know when their body would fall down (when they would die) and keep nothing positive in their accounts even for a good birth, let alone coming out of mortal coil. Instead of serving the Lord, they spend their time in nurturing and decorating their bodies. Such a body is not eligible to undergo samskArams like 'cremation' and may not be useful even for the birds to eat.

maRamsuvar mathiL edutthu: People like Hiranyakasibu, RaavaNa and DuryOdana who would not heed the advises from saintly people but instead would disgrace such advisers.

maRumaikku veRumai: With such activities, they do not earn anything for even next birth. They do not do anything good for the eternal Atman.

puRam suvar Ottai mAdam: The outer body, which has to protect the Atman by doing good deeds, is like a dilapidated house, which may fall down at any time.





puRaLumpOthu aRiya mAtteer: Even if they may argue that they would like to enjoy until they live, they do not know when they will die leaving all material comforts they earned so far to enjoy later. (minnin nilaiyila maNNuyir AkkaigAL - nammAzhwAr)

aRam suvar arangar: SrIranganAthan stands here to protect and establish His dharmam (dharma sam-sthApanArtham) soundly .

puRam suvar kOLam seythu puL kavva: The body which has been used by them for enjoying only material pleasures should be thrown un-cremated, the flesh of which even the birds will find not palatable for them.

Even if one argues that he would continue to enjoy the perishable pleasures, he should know that the body which enjoys such pleasures is perishable too. Such a person's body is not useful before and after his death.



silaiyinAl ilangai seRRa dEvanE dEvan



PASURAM 7

புலையறம் ஆகிநின்ற புத்தொடு சமண மெல்லாம்,
கலையறக் கற்ற மாந்தர் காண்பரோ கேட்பரோதாம்,
தலை அறுப்புண்டும் சாவேன் சத்தியங் காண்மின் ஐயா,
சிலையினால் இலங்கை செற்ற தேவனே தேவன் ஆவான்.

pulaiyaRam aagi ninRa buddhodu samaNam ellAm,
kalaiyaRak kaRRa mAnthar KANparO kETparO thAm,
thalai aRuppuNdum sAvEn saththiyam KANmin aiya,
silaiyinAl ilangai seRRa dEvanE dEvan AvAn.

Philosophies of Bauddham, Jainam, saivam and other such religions, which either do not have the apourusheya Srutis as base (PramaaNams) or only partially based on Srutis are not to be heard or read by vaidIKas. AzhwAr continues to say "I swear that even if I cut my head, I will not die and swear that only SrirAman is the Lord supreme and not any others".

pulaiyaRam: Although the vEdabhAhya (not based on Vedas) kudrushTi (interpret Vedas differently) mathams seem to preach righteousness, they are not to be followed as they have contradictions in themselves and they were designed by people who are subject to the weaknesses of human beings such as aj~nAnam, vipareeta j~nAnam, bias etc.

ellAm: It includes saivam, charvAkam, tArkikam and all such religions which contradict apourusheya vEdAs. Here one aithiyam is recalled. One day, when the little SrivatsAngar (later kUrattAzhwan) came home late, his father kUrattAzhwAr asked the reason for his delay. The boy told he was hearing to somebody explaining the advaita grantam 'ishTasiddhi' and got delayed. Then father AzhwAr quoted the verses of this pAsuram, '**kalaiyaRak kaRRa mAnthar KANparO kETparO?**', ordered the boy to take bath again and take SrIpAda



theertham. (This aithiyam is also told as happened between SrI Ramanujar and kUrattazhwan)

sAvEn: sAvEn can be taken as 'even if I die' or 'I will not die' (sA + Aa + En). AzhwAr swears similar to SrI Kulasekhara AzhwAr, who swore on behalf of bhAgavathAs by placing his hand inside a pot which had a poisonous hungry snake.

ilangai seRRa dEvanE dEvan: 'rAmO vighravAn dharma:' In RaamavatAram, the vaidIka dharmas were observed firmly. People are reminded of the necessity of observing dharmam as per Srutis and as observed by SrI Rama. One should not get confused with the 'dharmam' taught by pourushEya mathams, even if it might seem to preach 'righteousness at surface level, but end up in soonya vAdam.

Now AzhwAr guides the people, who have become interested in AzhwAr's upadESam, to know the matham rooted in vEdAs and on the Supreme Lord.

PASURAM 8

வெறுப்பொடு சமணர் முண்டர் விதியில் சாக்கியர்கள், நின்பால்
பொறுப்பரியனகள் பேசில் போவதே நோயதாகி
குறிப்பெனக் கடையும் ஆகில் கூடுமேல் தலையை ஆங்கே,
அறுப்பதே கருமம் கண்டாய் அரங்கமா நகருளானே!

veRupodu samaNar muNdar vidhiyil sAKkiyarkaL, ninpAl

poRuppariyanakaL pEsil pOvathE nOyathAki

kuRippenaku adaiyum Akil koodumEl thalaiyai AngE,

aRuppathE karumam kaNdAy arangamA nagar uLAnE!

Even after AzhwaR's advice, some people continue to talk unbearably against perumAL. AzhwaR says, let such talks become a disease and kill them; Or else, if the AzhwaR is given a chance and power, he will cut the head of such a bhagavat dvEshi.

veRupodu: People following other philosophies have dvEsham and are hostile to the parama vaidika matam. The list includes jainAs, saivAs and sAnkyAs. They are all abhAgyaSAlis (**vidhiyil**), as they have not realised their eternal sambandham with the ubhayavibhUtinAthan (The Lord of this world and SrivaikNTham).

poRuppariyanakaL pEsil pOvathE nOyathAki: Let the unbearable talks of these people become my disease and kill me, if I'm not able to do anything against it (or become their disease and kill them). The example (udhAharaNam) of one Acharyan, SrI thirunaRaiyurar who embraced a disease and left for paramapadam after hearing to the intolerable nindanam on perumAL by some people, is recalled here.

A samvAdam between Bhattar and Nanjeeyar is also recalled in this context.

Nanjeeyar asked why PrahlAdAzhwAn - who had no liking for the material wealth - cursed his grandson mahAbali to loose all his wealth, after the latter's repeated nindanam on the Lord? Bhattar replied 'to punish a dog, one has to take away its most-liked dirty food and not sandal paste'.

Here AzhwAr differentiates bouddhAs from other abhAgyaSAlis such as jainAs, saivAs, sAnkyAs and the likes, who spread hatred against parama vaidIka matam. BouddhAs, on the other hand did not have an original intention to spread a new religion, but they only insisted too much on the normal dharmAs such as ahimsA and bhUtadayA. In fact, killing a being is not a mahApApam compared to these people completely denying the existence of sarvESvaran Himself. After condemning all such baseless religions including Buddhism strongly, now AzhwAr focuses on the philosophers who spread dvEsham only in the guise of religion.

koodumEI: This word follows 'kuRippenakku adaiyum Akil'. This is to insist that he will even go to such an extent of beheading those mahApApis, if that will help for the betterment of the world.

AzhwAr is satisfied that destroying vEdabhAhyAs (those spreading hatred against vEda mantrams) is a dhArmIka karma only.

ADDITIONAL NOTE:

vArtthai, udhAharaNam, samvAdam, nirvAham, aitiyam etc. show us our pUrvAchAryAs' way of explaining AzhwAr pAsurams and their way of living as per the tiru-uLLam of AzhwArs, Acharyas and the Lord.

PASURAM 9

மற்றுமோர் தெய்வம் உண்டே மதியிலா மானிடங்காள்,
உற்றபோது அன்றி நீங்கள் ஒருவன் என்று உணர மாட்டீர்,
அற்றமேல் ஒன்று அறியீர் அவனல்லால் தெய்வ மில்லை,
கற்றினம் மேய்த்த எந்தை கழலிணை பணிமின் நீரே.

maRRumOr dheivam uNdE madhiyilA mAnidangkAL,

uRRapOthu anRi neenkaL oruvan enRu uNara mAtteer,

aRRamEl onRu aReeyeer avan allAI dheivam illai,

kaRRinam mEyttha enthai kazhaliNai paNimin neerE.

After rejecting vEda bhAhya matams, AzhwAr advices people to know that Sruti is the only pramANam and that they should not worship anya dEvatAs, even if they are mentioned in Sruti. Earlier AzhwAr asked them to take refuge at SrirAma, but people felt that SrIrAma is difficult to approach. So, AzhwAr guides them to Sri KrishNa, who exhibited saulabhyam and sauseelyam in that avatAram.

maRRumOr dheivam uNdE: The great j~nAni vEdavyAsa accomplished unimaginable deeds. He collected and arranged Sruti systematically; compiled MahabhArata itihAsam; compiled purANas and he condensed all the divine knowledge as brahmasootrams, which is one of the three basic pramANAs to establish a vaidIka matam. Such a great j~nAni swore with lifted hands that there is no SAstram over the eternal Sruti and there is no god above kESava. AzhwAr quotes the same again swearing that there is no god other than Sriman nArAyaNa.

madhiyilA mAnidangkAL: But people do not have such a buddhi and power to understand Sruti, Smruti and itihAsAs (on their own) and hence they are but animals in human form. However, they will become human beings when they take

AzhwAr's priceless advice and take refuge at the divine feet of KaNNan, Who was taking cows for grazing.

uRRapOthu: Or else, these people will see only during mahA praLayam that the demigods, whom these people were following thus far, would be getting into the same tiru-udaram (divine belly) of the Lord, to be housed there until next creation. Now people are blessed with a good birth and they should not waste it.

aRRam mEl onRu aReeyeer: You people do not know the inner meaning of Sruti (array). You are limiting your knowledge only to the demigods. There is no objection that these demigods are existing and they are part of emperumAn's Sareeram. The point here is to insist Whom you have to take refuge at. 'nArAyaNa parA vEdA:' vEdAs extol only Sriman nArAyaNan as para dEvata.

kaRRinam mEittha enthai: SrI KrishNa defeated the demigods Brahma (vatsa apahAra parihAram), Siva (defeated bANAsura and siva-parivAram), Indra (gOvardana uddhAraNam). At the same time he grazed the cattle and was easily approachable by anybody. So, if you find it difficult to approach Srirama, be rest assured that it is easy to take refuge at Sri KrishNa.

kazhaliNai paNimin neerE: A samvAdam between Bhattar and his sishyAs is recalled here. When asked which aspect of vEdAs is perceived by the incident of YayAti and dEvEndran as mentioned in MahabhArata, Bhattar replied that the truth that 'dEvatAntaram will not tolerate anyone overtaking them' is perceived by this itihAsam.

This pAsuram is echoed in the taniyan verse of tirumAlai.

Do not worship dEvatAntaram. Take refuge at SrI KrishNa's divine feet, which were wandering in the tuLasI vanam, forest and YamunA bank while grazing the cows (Such simplicity).



kaRRinam mEyttA enthai kazhaliNai



geruda vAhananum niRka-thanks SrI Murali bhattar



PASURAM 10

நாட்டினான் தெய்வம் எங்கும் நல்லதோர் அருள் தன்னாலே,
காட்டினான் திருவரங்கம் உய்பவர்க்கு உய்யும் வண்ணம்,
கேட்டிரே நம்பிமீர்காள்! கெருட வாகனனும் நிற்க,
சேட்டை தன் மடிய கத்துச் செல்வம் பார்த்து இருக்கின் றீரே.

nATTinAn dheivam engkum nallathOr aruL thannAIE,

kAttinAn tiruvarangam uybavarkku uyyum vaNNam,

kEttirE nambimeerkAL! geruda vAgananum niRka,

sEttai than madiyakatthuch celvam pArthu irukkinReerE.

People ask AzhwAr 'why these dEvatAs are installed and are celebrated grandly?' AzhwAr replies that the Lord Himself does so in order to cater to the needs of people having mixed guNAs but the fruits obtained from such dEvatAs are little and short living. Now AzhwAr asks them 'Why do you people forget to look at Sriya:pati, Who is readily awaiting here on Garuda vAhanam - instead you're expecting your wealth from the jyEshTai's lap (moodEvi and dEvatAntaram are meant here)

nAttinAn dheivam engkum: Apart from the direct meaning that the Lord created many dEvatAs to satiate the taste of individuals, it may be taken as 'He established His paratvam in all worlds through Sruti, Smruti, itihAsam, pAncharAtram like pramANams'. In the second case 'uyyum vaNNam' goes with 'nAttinAn'.

nallathOr aruL thannAIE: With His dayA guNam, He also installed other dEvatAs to ensure that those who do not know how to reach Him, should not become nAstikAs. Let them go to whichever dEvatA they like and come to the Lord in due course, when they gradually become sAtvIkAs (AKAsAt patitam tOyam ...) This concept has to be carefully understood from sadAchAryas.



nambimeerkAL: AzhwAr celebrates the people who did not fall into the traps of bhAhya-kudrushti philosophers. Or this may be taken as parihAsa ukti (introducing somebody as 'this swAmy is parama yOgyar')

geruda vAhanan: Again AzhwAr talks on tirunAma prabhAvam, after explaining the paratvam of the Lord. Now people would know that the tirunAmams Rama, KrishNa, and aranga denote only Sriman nArAyaNan. His vAhanam is the fastest garuDan, who is vEdAs-personified. During gajEndra rakshaNam, the Lord Himself pulled His vAhanam to match His speed (tvarai) to save GajendrAzhwAr. Think of the poor status of anyadEvatAs at that moment. They could only watch the incident with amazement. Even displaying one of the 3 qualities viz.,

- To sit on the back of sAkshAt vEdasvarUpi periya thiruvaDi,
- To hold sudraSanAzhvAr diligently in hand,
- To have sAkshAt mahAlakshmi as patni, will show His paratvam, says SrI PeriyavAchAn piLLai.

sEtta: jyEshtA (also called as aSrI) was born before pirATTi. She represents dAridriyam, duradrushTam, foolishness, laziness etc. So anticipating parama purushArtham from dEvatAntaram is nothing but awaiting wealth from the lap of jyEshTA. PVP says 'to expect mOksham from dEvatAntaram is like expecting aiSvaryam from aSrI'

This pAsuram came out from AzhwAr as there was no reaction from some people, even after hearing the word 'tiru arangam'.

He is Sriya:pati. His vAhanam is nothing but Sruti-personified-GaruDAzhwAr. He is easily accessible in Srirangam. Take refuge in Him rather than anticipating wealth from the poor demigods.



PASURAM 11

ஒருவில்லால் ஓங்கு முந்தீர் அடைத்து உலகங்கள் உய்ய,
செருவிலே அரக்கர் கோனைச் செற்ற நம் சேவகனார்,
மருவிய பெரிய கோயில் மதிள் திருவரங்கம் என்னா,
கருவிலே திருவிலாதீர்! காலத்தைக் கழிக்கின்றீர்.

oruvillaal Onku muNNeer adaitththu ulakangkaL uyya,
seruvilE arakkar kOnaich cheRRa nam sEvakanAr,
maruviya periya kOyil mathiL thiruvarangam enna,
karuvilE tiruvilAtheer! kAlaththaik kazhikkinReerE.

Even after explicitly mentioning on the extremely easily available Lord's presence at Srirangam, due to bhAgyahAni (clumsy, bungling) people are not even chanting His tirunAmam; instead they are wasting their time. So, AzhwAr now tells them that SrI RanganAthan was worshipped by sAkshAt Sriman nArAyana avatAra SrIrAma and that's why He is called Periya PerumAL and the temple is called Periya KOil. People asked AzhwAr why he pointed to SrIrAma once and SrIKrishNa later and Whom to take asylum in? While answering these people - who, as per AzhwAr, did not have the Lord's kaTAKsham while they were in their mother's womb - AzhwAr tells them that SrIranganAthan is SrIrAma (numperumAL) and SrIKrishNa (Periya PerumAL).

oruvillaal Onku muNNeer adaitththu: Just with a single arrow, SrIrAma accomplished:

- garvabhangam (defeating the ego or vanity) of Samudra rAjan or varuNa devata. PVP beautifully puts that the samudram did not heed to the prapatti but only to the arrow.
- sEthubandhanam - This helped the eagerly awaiting vAnarAs to cross over



the ocean and participate in SrIrAma kaimkaryam. (bhAgavatha ugappu)

Showed the world that SaraNAGati done to dEvatAntarams is useless. Benefited immensely by his SaraNAGati as SrIrAma's lotus feet, SrIvibheeshNa advised SrIrAma to surrender to samudram to get a way for crossing across. SrIrAma wanted to show His devotee that it does not help in surrendering to one who is not under his control (they are controlled by triguNA).

In pAduKA sahasram, while extolling pAduKA prabhAvam SwAmi Desikan gives the following rasOKti. SwAmi tells that the ocean water could not be dried by rAmabANam because of the abundant water that kept coming from the tirumanjanam offered by SrI bharataZhwAn to SrI rAma pAduKA. This in fact helped in showing that samudrarAja was not in his control and prapatti done to him was of no use.

'Ongu munneer' does not indicate the natural turbulence of the ocean. Seeing the terrific posture of SrIrAma holding the bow, samudrarAja appeared immediately sending water until SrIrAma pAdam and showed his back to construct the bridge.

ulakangkaL uyya: With the fear of rAvaNa many people could not do yaj~nam and devEndran et al were disturbed frequently. The single bANam sent by SrIrAma cleared the way to go further to lankApuri; win rAvaNa in the battle and free the world of fear. Even lowly people became pious witnessing and hearing to such an action of SrIrAma.

nam sEvakanAr: He is the saviour of us. When SrI Nanjeer was walking on the street meditating on the meaning of this pAsuram, he saw a soldier challenging his wife after a small fight. That lady told the soldier that the king would take care of ladies and incapable people. Hearing to this, nanjeer correlated it to namperumAL, Who does sEvakam to people, who take refuge at His divine feet.

maruviya periya kOil mathiL arangam: After rAvaNa vadam, the Lord came to

Srirangam and is doing yOganidra there for the sake of people who did not have bhAgyam to see the vibhava avatAram. This temple is called 'periya kOil' as SrI rAma Himself worshipped this Lord and this temple has seven prAkArams making it the 'big temple'.



periya kOyil mathiL thiruvarangam-thanks SrI Murali bhattar

karuvilE tiruvilAtheer: "jAyamAnam hi purusham yam paSyEt madhusUdana: sAtvika: sa tu vigyEya: sa vai mOkshArttha cintaka:" PerumAL directs His cool glance at people while they are in the womb itself. That cool kaTAKsham makes them realize their natural pAratanriyam and improve their sAtvika gunam. Some people do not have such a blessing and hence waste their time in mundane activities. In other words, people blessed with the kaTAKsham of rajO dEvata Brahma or tamO dEvata rudra would be immersed in samsAra cycle only.

SrIrAma is doing yOganidraA at Srirangam for the sake of people who did not have the bhAgyam to see Him during His avatAra kAlam. So, do not behave like people who were not blessed with perumAL's kaTAKsham while residing in the womb.



PASURAM 12


நமனும் முற்கலனும் பேச நரகில் நின்றார்கள் கேட்க,
 நரகமே சுவர்க்க மாகும் நாமங்கள் உடைய நம்பி,
 அவனதூர் அரங்கம் என்னொது அயர்த்து வீழ்ந்து அளிய மாந்தர்,
 கவலையுள் படுகின்றார் என்று அதனுக்கே கவல்கின்றேனே!

namanum muRkalanum pEsa narakil ninRARkaL kETka,
 narakamE suvarkkam Akum nAmangkaL udaiya nambi,
 avanathoor arangam ennAthu ayarththu veezhnthu aLiya mAnthar,
 kavalaiyuL padukinRAR enRu athanukkE kavalkinREnE!

People ask what is the use of telling tirunAma prabhAvam to samsAris who do not bother about that. AzhwAr quotes the story of Mudkalan, which is found in the 90th chapter of SrI VishNudharmam. Even the hell turned into heaven when Yama and one Mudkalan were having conversation wherein Yama talked about the greatness of perumAL's tirunAmam. AzhwAr pities at people who do not even chant 'arangam' and are suffering in samsAram.

namanum ... suvarkkam Akum: A mahApApi with the name Mudkalan was brought by yamakimkaras to hell after his death. Yama came to welcome him and requested Mudkalan to pardon his servants who handled him roughly. When Mudkalan asked the reason for the honour awarded to such a sinner like him, Yama replied 'once, when you were donating a cow you told 'KrishNaya' and gave the cow in dAnam; 'KrishNa' is bhagavannAmam. This itself is an adequate reason for me to honour you'. Hearing to the divine nAmA of the Lord, people suffering in the hell forgot everything and were filled with joy. Even the hell became heaven during the conversation. Similar instance was seen during RAmavatAram also. Lankapuri was called " tAmasapuri" until Ravana was ruling it. When VibheeshaNa was crowned as the king of Lankapuri, immediately it





became 'sAtvikapuri'. So, hell will turn into heaven with namOccAraNam (and bad place into a good place with bhAgawatha sambandham)

nAmankaL udaiya nambi: AzhwaR's SrIsUktis 'pErAyiram koNdathOr peedudaiyan; nAraNan annai narakam pukAL' etc tell that tirunAma vaibhavam is greater than that of the Lord. Here AzhwaR says 'the Lord has such great names' instead of saying 'the names belong to the great Lord'.

avanathu oor arangam ennAthu: SamsAris are those who do not even want to hear bhagavAn's names and hurt the sentiments of people chanting the divine names. Although the sAdanam (method) of chanting the divine names is very easy, these people are not able to do so, because of the weight of their accrued sins.

ayarththu ... kavalkinREn: People suffering in the hell want to come out of their pain; bhagavannAmam brought utmost happiness to them. But people in samsAram are going behind the pleasure of sinful activities and hence they do not appreciate the sweetness of tirunAmam. AzhwaR is worrying about such people.

It's pitiable to see people going behind the temporary pleasures and suffer due to that. If they chant or hear to the word 'arangam', they will come out of all such miseries.



PASURAM 13

எறியுநீர் வெறிகொள் வேலை மாநிலத்து உயிர்களெல்லாம்,
வெறிகொள் பூந்துளவ மாலை விண்ணவர் கோனை ஏத்த,
அறிவிலா மனிதர் எல்லாம் அரங்கமென்று அழைப்பராகில்,
பொறியில்வாழ் நரகம் எல்லாம் புல்லெழுந்து ஒழியுமன்றே?

eRiyuneer veRikoL vElai mAnilaththu uyirgaL ellaam,
veRikoL poonthuLava mAlai viNNavar kOnai Eththa,
aRivilA manithar ellAm arangamenRu azhaipparAkil,
poRiyilvAzh narakam ellAm pullezhunthu ozhiyum anRE?



The knowledgeable jeevans living everywhere eulogize (stuti) the Lord in so many ways. Although an ignorant human being may not know any such way of extolling the Lord, if he says 'arangam' at least once, all his sins will be burnt to ashes and there will be no need for hell (or karmabhoomi, which is the real hell for j~nAnis)

eRiyuneer ... viNNavar kOnai Eththa: All chetanAs (beings) are entitled to go to paramapadam; to praise the Lord there; and to enjoy the divine fragrance of vaikuNThanAthar's tuLasI garland. 'uyirgal ellAm' means all the beings in all lOkams, as they are nothing but the amSabhUtars of SrIkaustubham of PerumAL, Who likes them very much says SrI PVP.

aRivilA ... azhaipparAkil: It is very easy for people to express rough and useless words. But it is very extraordinary that they say the word 'arangam'. If they say 'arangam' at least once, then the Lord will look at them (kaTAKsham) and gradually they will be released from samsAra cycle. PVP says 'there is no need for devout disposition towards tiruvarangam, just telling the word is enough'.

poRiyilvAzh narakam ellAm: AzhwAr considers even bhUlOkam as narakam as





the jeevans are living under the clutches of indriyams. 'poRi' is machine, and here the whole leela vibhuti is called by that name as it brings all jeevans into its fold. If all erudite and ignorant people start chanting the word 'arangam', then there will be only plantations in leelavibhUti. Our ancestors explain this as the concern of AzhwAr that people are not even chanting the word 'arangam', whereas the body has been blessed only for His kaimkaryams.

pullezhunthu ozhiyum: If that were to happen, then His leavibhuti would turn into waste land.

Jeevans blessed with human form have 10 indriyams and manas for praising the Lord and they are all eligible to enjoy the divyaparimaLam of the Lord's tulasi mAlai. Whether erudite or unacquainted, if a person says 'arangam' atleast once, gradually the necessity for hell or earth will become nil.



vaNdinam muralum sOlai

PASURAM 14

வண்டினம் முரலும் சோலை மயிலினம் ஆலும் சோலை,
கொண்டல் மீதணவும் சோலை குயிலினம் கூவும் சோலை,
அண்டர்கோன் அமரும் சோலை அணி திருவரங்கம் என்ஞா,
மிண்டர் பாய்ந்து உண்ணும் சோற்றை விலக்கி நாய்க்கு இடுமினீரே.

vaNdinam muralum sOlai mayilinam Alum sOlai,
koNdal meethaNavum sOlai kuyilinam koovum sOlai,
aNdarkOn amarum sOlai aNi thiruvarangam ennA,
miNdar pAyntu uNNum sORRai vilakki nAykku idumineerE.

NithyasUris and muktAs take the form of beetles, peacocks; cuckoo birds etc and occupy the surroundings of Srirangam, which is very beautiful with the presence of the Lord of paramapadam residing there. People, who do not appreciate this fact but enjoy the beautiful surroundings and the food given by the Lord, thinking as if these items have been created for their own sake, are lowlier than dogs. Perhaps dogs remember their master who fed them at least one time.

vaNdinam aNdarkOn amarum sOlai: With the Lord of paramapadam residing in Srirangam, divyasuris and devatAs take many different forms and do kaimkaryams to the Lord. They come down to drink the divya Madhu (divine honey) called SrIranganAthan and as a time passing (kAlakshEpan) do sAma gAnam too. Similar to them even animals, birds and insects enjoy the divine surroundings by making musical symphony. Seeing the dance of peacocks and greenery of the gardens, clouds come down over the gardens; or it means, due to the fertility, the trees go high up to the clouds. This is a grand divine view, which is only because of the presence of SrIranganAthan. The Lord leaves paramapadam and tiruppARkaDal to reside here.

aNi tiruvarangam enna miNdar: Thiruvarangam is the precious ornament of bhUIOkam or samsAram. People, who do not feel the sanctity of this place and do not attribute its beauty to the Lord, but are enjoying only the material benefits given by the Lord are called 'miNdar', which means they are not grateful.

pAynthu uNNum sORRai vilakki nAykku idumin: While narakavAsam and garbhavAsam are awaiting these people, they only take care of their perishable body. People, who have not realized that the Lord is residing in Srirangam only for their sake, are lowlier than dogs. The food being taken by samsAris who have not uttered 'tiruvarangam' is treated as food acquired in wrong ways. So, they are not eligible to consume it. If this food is given to the dogs, they will remember this upakAram (help) and will reside there itself.

The Lord has given karaNa kaLEbarams (senses and body) and is residing in Srirangam to give darSanam to samsAris. But lowly people use their indriyams not to realize the dAsatva relationship with Him but only to enjoy the material pleasures.

PASURAM 15

மெய்யர்க்கே மெய்யனாகும் விதியிலா என்னைப் போல,
பொய்யர்க்கே பொய்யனாகும் புட்கொடி உடைய கோமான்,
உய்யப்போம் உணர்வினார்கட்கு ஒருவன் என்றுணர்ந்த பின்னை,
ஐயப்பாடு அறுத்துத் தோன்றும் அழகனார் அரங்க மன்றே?

meyyarkkE meyyanAkum vithiyilA ennaip pOla,
poyyarkkE poyyanAkum putkodi udaiya kOmAn,
uyyappOm uNarvinArkatku oruvan enRu uNarntha pinnai,
aiyappAdu aRuththu thOnRum azhaganoor arangam anRE?

The Lord can be seen in people who renounce material pleasures and have deep involvement in Him. He can not be seen in dvEshis (those who do not believe in Him and enjoy only material benefits). For those who know Him as paratattvam, He will remove all their doubts and He will appear to them with His beautiful roopam (form).

meyyarkkE meyyanAkum, ennaippOla: The Lord is seen in people, who have renounced material pleasures and have bhagavat bhakti. Even if one does not have real knowledge on Him, it is enough that these people do not hate the Lord (advEshis). 'meyyar' means the one, who adheres to dharmAs and has realized his SEshatvam to Sriya:pati. However, our ancestors take it to mean people who do not hate Him. Even if one is not knowledgeable to praise Him, it is enough that they do not reject Him. For such people, He will show His true nature by gradually removing all their doubts. AzhwAr says that with the Lord's grace, he has become a meyyar also.

vithiyilA poyyarkkE poyyanAkum: For abhAgyaSAlis, He will appear as 'non-existing'. Such people have aversion to Him. They are abhAgyaSAlis as they have not realized their eternal relationship with the Lord of ubhayavibhutis.

They would not allow sattva guNam to develop in them.

putkodi udaiya kOmAn: To save His aDiyArs like gajendrAzhwAn, He comes fast sitting on His GarudavAhanam. Seeing dvEshis (those hate Him), He uses the same Garuda vahanam and goes away from them.

uyyappOm uNarvinAr, oruvan enRu uNarnthAr: Of the triad , tattvam, hitam and purushArtham, Knowledge of tattvam is important. If somebody has realised that Sriya:pati is paratattvam, then all their doubts will be cleared by Him. One's advEsham (non-aversion) on Him brings this knowledge to him.

thOnRum azhagan: He will in fact appear to these bhaktAs with His extremely beautiful form and will tell them that He is the supreme goal. As He has already present with His gorgeous tirumEni in Srirangam, it is easy to take refuge at Him.

For unacquainted aDiyArs, the Lord will remove all their doubts and appear in His true form. (Similar to the knowledgeable bhaktiyOgis and gnAnis seeing Him in their heart). Just by removing the dust coating (dvEsham) one can see the underlying ratnam (the beautiful Lord). Knowledge of ratnam is not a pre-requisite to appreciate its beauty.



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thOnRum azhagan

(thanks SrI Murali bhattar)





PASURAM 16

சூதனாய்க் கள்வனாகித் தூர்த்தரோடு இசைந்த காலம்,
மாதரார் கயற்கண் என்னும் வலையுள் பட்டு அழுந்துவேனை,
போதரே என்று சொல்லிப் புந்தியில் புகுந்து, தன்பால்
ஆதரம் பெருக வைத்த அழகனார் அரங்கம் அன்றே?

soodhanAyk kaLvanAkith dhoorththarOdu isaintha kAlam,
mAtharAr kayaRkaN ennum valaiyuL pattu azhundhuvEnai,
pOtharE enRu sollip punthiyil pugunthu, thanpAl


Adharam peruka vaiththa azhaganoor arankgam anRE?

Azhagiya maNavALan (SrIranganAthan) entered my heart and made me as His devotee, although I was not fully immersed in His thoughts during my early days, says AzhwAr. ALavandAr says that there is no sinful activity that was not repeated by him over thousand times. AzhwArs and Acharyas stand in our position while listing the apacArams (mistakes and sins) and request the Lord to pardon the transgressions. This makes the real transgressors feel comfortable and follow these mahAns' advices.

soodhanAy ... azhundhuvEnai: 'soodhan' refers to tricky people but here it refers to people who reject the pramANams (truths) with kuyukti (distorted logic). 'kaLvan' refers to people who steal others' possessions, but here refers to people who think everything including their Atman - which all belong to the Lord - as their own. 'dhoorthar' means people indulging in unrighteous activities but here refers to people who do not think of the Lord. Great j~nAnis consider even a small transgression committed by them as a great sin. To recall such moments of his early life when he had occasional friendship with material-lovers is unbearable for AzhwAr now.

pOtharE enRu solli punthiyil pugunthu: At that time, the beauty of the Lord





invited AzhwAr, entered his heart and brought him towards the Lord. Water that was going into wasteland was diverted by the Lord to crops land.

thanpAl Adharam peruka vaiththa: The Lord's beauty brought AzhwAr to the Lord and amplified his love on Him. When the Lord wanted to enter AzhwAr's mind, AzhwAr did not decline it. Perumal used this opportunity and entered into AzhwAr's heart also.

azhagan oor arangam: The Lord's azhagu (beauty) will remove doubts and will amplify the love. That gorgeous beauty stands in the place of karma yOgam and j~nAnayOgam which are bhaktivarttakam. While paramapadam is His eternal residence, staying in Srirangam is enjoyed by Him more.

While enjoying the beauty of SrIranganAthan, the Lord entered AzhwAr's buddhi. As AzhwAr did not refuse Him, He filled his heart and multiplied his bhagavat bhakti.



surumbamar sOlai soozhntha arangamA kOyil



PASURAM 17

விரும்பி நின்று ஏத்த மாட்டேன் விதியிலேன் மதியொன்றில்லை,
இரும்புபோல் வலிய நெஞ்சம் இறையிறை உருகும் வண்ணம்
சரும்பமர் சோலை சூழ்ந்த அரங்கமா கோயில் கொண்ட,
கரும்பினைக் கண்டு கொண்டேன் கண்ணினை களிக்கு மாறே!

virumpi ninRu Eththa mAttEn vithiyilEn mathiyonRu illai,

irumpupOl valiya nenjam iRaiyiRai urugum vaNNam

surumbamar sOlai soozhntha arangamA kOyil koNda,

karumpinaik kaNdu koNdEn kaNNiNai kaLikkum aaRE!

It is similar to a hungry person assured of great dishes (pAyasam) forever that people with no credits are blessed with the fortune of seeing SrIranganAthan. Although the intellect, speech and body do not engage in bhagavat vishayam, the iron-like tough heart has started melting when the eyes saw Srirangan. It is amazing that even the eyes could hear and taste when it comes to bhagavat vishayam.

virumbi ninRu ... valiya nenjam: I do not praise You from the base of my heart; My hands and body are not prostrating before you; my heart is tougher than iron. Earlier the heart was like iron metal. As I was not indulging in good deeds, it has become tougher than that metal.

iRaiyiRai urugum vaNNam: Even iron can be melted. But the heart is harder than that metal. Such a heart is gradually melting after seeing SrirangaAtha.

surumbamar sOlai soozhntha mA arangam: Great Srirangam is surrounded by beautiful gardens and is the promising haven for beetles.

kOil koNda karumbinaik kaNdu koNdEn: Upanishads extol Him as 'rasO vai sa:' -



He is full of rasam. Here AzhwAr calls Him as sugarcane, instead of 'comparing Him' to sugarcane.

kaNNiNai kaLikkum ARu: Even the eyes hear to the harmonious music of the beetles and taste the sugarcane-juice , SrirangaAtha. It is amazing that the intellect has become subservient to the eyes, which is a sense organ.

Even the eyes are enjoying the music of beetles and taste of the sweet juicy SrirangaAtha, which make the tough heart to melt gradually.

PASURAM 18

இனிதிரைத் திவலை மோத எறியும்தண் பரவை மீதே,
தனிகிடந்து அரசு செய்யும் தாமரைக் கண்ணன் எம்மான்,
கனியிருந்து அனைய செவ்வாய்க் கண்ணணைக் கண்ட கண்கள்,
பனியரும்பு உதிருமாலோ எஞ்செய்கேன் பாவி யேனே!
inithiraith thivalai mOtha eRiyumthaN paravai meethE,
thanikidanthu arasu seyyum thAmaraik kaNNan emmAn,
kaniyirunthu anaiya sevvAyk kaNNaNaik kaNda kaNgaL,
paniyarumpu uthirumALO enseykEn pAvi yEnE!

While enjoying Him, AzhwArs' eyes started shedding tears (Ananda bhAshpam). AzhwAr wonders what pApam he did for not being able to enjoy this amrutam at hand; SrirangaAtha is seen in front, but the tears interrupt seeing Him.

paravai: Big ocean is called paravai. It refers to tiruppARkaDal and at the same time refers to the flooding kAVeri river also. When the Lord of Milky Ocean became SrIranganAthan, the milky ocean turned into holiest river kAVeri. Apart from that the river has spread broadly and resembles milky ocean. The milk and water droplets seen on the dark tirumEni of the Lord resemble the stars and sky.

tani kidanthu: With a great thirst to get at least one bhakta from samsAris, He has left all nitya-muktAs and is lying in sayanakOlam here. AzhwAr calls periya perumal as 'kaNNan'. SrI Parasara bhattar used to tell 'SrI KrishNa was allowed by yaSoda to eat whatever He wanted and He was looking opulent as we see here in moolavar periya perumal; SrI Rama was raised with strictness by maharishis and hence he looked very humble as we see in uRchavar namperumAL'. It is greater for SrIranganAthan to reside in Srirangam and rule the world than residing in paramapadam.

arasu seyyum thAmaraik kaNNan: He destroys enemies while lying here. He changes the thoughts of people such as 'aham mama' to 'nama:;', 'sOham' to 'dAsOham', all with the beauty of His divine lotus eyes. SrI Andal's nAcchiyAr tirumozhi "pongOdam sUzhnda bhuvaniyum viNNulagum angAdum SOrAmE ALginRa emperumAn engOl uDaiya tiruvaranga selvanAr' is recalled here. Also, it is for the sake of people who did not see SriKrishNa during avatAram, that He is lying here as periya perumAL.

en seyKEEn pAviyEn: AzhwAr worries whether he committed any sin which might interrupt in seeing Him incessantly. Even the tear drops rolling out from his eyes, as a result of the enjoyment in seeing Him is considered by AzhwAr as great hurdle.

Great bhaktAs can not withstand not seeing the Lord even for a fraction of a second. But they do not have a solution to stop the melting of their heart and shedding tears, while seeing or thinking of the Lord.

PASURAM 19

குடதிசை முடியை வைத்துக் குணதிசை பாதம் நீட்டி,
வடதிசை பின்பு காட்டித் தென்திசை இலங்கை நோக்கி,
கடல்நிறக் கடவுள் எந்தை அரவணைத் துயிலுமா கண்டு,
உடலெனக்கு உருகுமாலோ எஞ்செய்கேன் உலகத்தீரே!

kudathisai mudiyai vaiththuk kuNathisai pAdam neetti,
vadathisai pinpu kAttith thenthisai ilangkai nOkki,
kadalniRak kadvuL enthai aravaNaith thuyilumA kaNdu,
udlenakku urukumAlO en seykEn ulakaththeerE!


AzhwAr talked about the changes that happened in the eyes after having darSanam of periya perumAL. Now he wonders that even the body which supports the eyes, starts melting after seeing the SEsha Sayana tirukkOlam of perumAL, Who blesses all the directions (dik) by pointing His divine limbs to each dik.

For human beings, animals and plantations to live, He created the earth. For dEvatAs to live, He created AkASam. What then is the use of 'dik' - the space directions? AzhwAr explains in this pAsuram that each direction gets benefited with the connection of Lord's divine limbs and that people living in different directions are blessed by Him.

kudthisai mudyai vaitthu: Lord's crown tells that He is the king of ubhayavibhutis and that we are His SEshabhUtars. That divine crown blesses western direction and the people living there. Although the Lord's crown side is called duryOdhana stAnam, SrIranganAtham graces people living in the western direction with His crown (neel muDi em IyanAr).



kudathisai mudiyai vaiththuk kuNathisai pAdam neetti



kuNathisai pAdam neetti: The divine feet extending towards eastern direction invite all jeevans to take refuge at them. He extends the divine feet such that they come close to us, so that it is easy to take asylum in them. SrI Parasara bhattar used to tell that ALavandAr never ever did mangaLASaSanam from the thirumudi side of the Lord but all the places on the eastern gate side have been blessed tiruvaDisparSam of SrI ALavandAr.

vadathisai pinpu kAtti: The beautiful backside of RanganAthan (pinpazhakiya perumAL) blesses northern side people. SrI uttamUr SwAmi says that AzhwArs who appeared in this northern direction have been blessed with this sEvai whereas Kulasekhara AzhwAr was blessed with His tirumudi (divine crown) sEvai.

thenthisai ilangkai nOkki: SrI Vibheeshna is a ciranjeevi living in the southern direction. PerumAL blesses this direction with His kaTAKsham and fondly looks at His antaranga bhakta.

kadalniRak kadavuL: The sight of a sea takes away our fatigue. Seeing the Lord wipes away all our sufferings. As people may understand 'kaDavuL' as some God, the adjective that 'the Lord has the colour of the sea' has been added by AzhwAr. The comparison stops there, as nothing in this world can be taken to exemplify the aprAkruta tattvams like the Lord.

enthai: He showed His rUpam and made me realize my pAratantriyam.

aravaNaith thuyilumA kaNdu: A rare gem (Lord) when fixed into a gold plate (tiruvanantAzhwan) looks extraordinary. Similarly, the Lord is seen dazzling in His AdiSEshan bed.

udalenakku urukumAIO: While the chEtanan is thawing at the sight of the Lord, it is amazing that even the jada vastu (the body) melts.

en seyKEn ulakaththeerE: AzhwAr asks samsAris for a solution to stop the melting of his body. He could not ask other AzhwArs, who are also sailing in the



same boat like him or perumAL, but only can ask the people, who see the Lord and go without any change in their body and mind.



He could not ask other AzhwArs' -Azhwar with other Azhwars at Srirangam -
Thanks SrI Murali bhattar

The Lord is blessing all the people by extending His divine limbs in all directions, which makes it very easy for anybody to take asylum in Him. Seeing such kARuNyam and simplicity of the Lord, Azhwar's body also starts melting. (But people are to yet to realise this)





PASURAM 20

பாயுநீர் அரங்கந்தன்னுள் பாம்பணைப் பள்ளி கொண்ட,
மாயனார் திருநன் மார்பும் மரகத உருவும் தோளும்,
தூய தாமரைக் கண்களும் துவரிதழ் பவள வாயும்,
ஆயசீர் முடியும் தேசம் அடியரோர்க்கு அகலலாமே?

pAyuneer arangam thannuL pAmbaNaip paLLi koNda,
mAyanAr thirunan mArbum maragatha vuruvum thOLum,
thUya thAmaraik kaNkaLum thuvar ithazh pavaLa vAyum,
Ayaseer mudiyum thEsum adiyarOrkku akalalAmE?

While replying to AzhwaR's question, samsAris ask AzhwaR why he had to suffer in bhagavat vishayam, which makes his body to melt and eyes to shed tears; he could just join them and enjoy the pleasures of samsAram. AzhwaR describes the beauty of the Lord and tells that this beauty is for bhaktAs to enjoy; 'How can one go away from that?'

pAyuneer arangam: Holier things take shelter at Srirangam. The environment of Srirangam is conducive for them not to be polluted by samsAram. The river kAvEri happily flows around SrIranganAthan.

thannuL pAmbaNai: Over the water He has spread His AdiSEshan bed.

paLLi koNda mAyanAr: He is engaged in yOganidra. He is seen in standing and sitting postures in many divyadesams, but here He is seen as an elephant resting on the ground. To see Him in such a beautiful posture transcends us somewhere. Perhaps this beauty only brings us towards Him, which is magical.

thiru nal mArbu: With the presence of MahAlakshmi, His broad chest has become a special part of His divine body.





kAvEri happily flows around SrIranganAthan



maragatha vuru: His appearance resembles flood of water which is a cool sight for the eyes.

thOL: For the bhaktAs who sink in the enjoyment of seeing other divine limbs, His shoulders are like a float to grab and come up.

thUya thAmaraik kaNkaL: The cool kaTAKsham (divine glance) of His eyes does not change whether He sees MahAlakshmi or hiraNyakasibu. Such a cool glance should not be compared even with the finest things of the earth like cool gentle breeze and lotus flower, as these are good for somebody and terrible for some others. So the adjective 'thUya' (pristine pure) has been prefixed to His glance.

thuvar ithazh pavaLa vAy: The divine mouth having reddish lips and rows of teeth attracts all sorts of people, whether they are gnAnis or pAPis.

Ayaseer mudi: His aiSwaryam is indicated by the crown. Upto this, the avayava Sobhai (beauty of individual divine parts) is described.

thEsu: By 'tEjas' (divine bodily effulgence or brilliance), samudAya Sobhai (overall splendor of SriranganAtha) is described by AzhwAr.

adiyarOrkku akalalAmE: How bhaktas can leave away all such beauties, which are here only for their enjoyment.

The beauty of the Lord is for us to enjoy. Devotees are not able to leave such a wealth, even if they are carried away by that.



This temple is like an ornament to samsAram- SrIrangam PraNavAkAra vimAnam



PASURAM 21

பணிவினால் மனம்தொன்றிப் பவளவாய் அரங்கனார்க்கு,
துணிவினால் வாழமாட்டாத் தொல்லை நெஞ்சே! நீ சொல்லாய்,
அணியனார் செம்பொனைய அருவரை அனைய கோயில்,
மணியனார் கிடந்தவாற்றை மனத்தினால் நினைக்கலாமே?

paNivinAl manamathonRip pavaLavAy arangkanArkku,

thuNivinAl vAzhamAttAth thollai nenjE! nee sollAy,

aNiyAnAr semponAya aruvarai anaiya kOyil,

maNiyAnAr kidanthavARRai manaththinAl ninaikkalAmE?

Now samsAris advise AzhwAr to just relax at a corner and meditate on Him, instead of seeing Him with eyes. If looking at Him brings all such physical changes, why he has to see Him? Is just thinking on Him not enough? AzhwAr replies that it is not possible for the mind to think on Him. If the mind determined in one of the earlier births that He is the only refuge, then that thought itself would have been enough and further births might not have happened at all.

paNivinAl manam athonRi: It is enough for one's cintana (thought) to 'try' to fix on the Lord. The Lord will take it as the reason to bless him. If somebody wonders whether this simple 'try' is sufficient - then they may look at the instance, wherein one person feels that he was disgraced by the other's mere act of beating without really beating.

pavaLavAy arangkanArkku: Even with this simple determination of a chetanan, the Lord's divine mouth seems to comfort the person who has been suffering thus far.

thuNivinAl vAzhamAttA: From time immemorial, the self did not even try to go





towards the Lord. Only the beauty of the Lord has brought him humility and courage.

What is required is 'vyavasAyam' (determination), which was lacking so far. SrI Janakan was clear in this concept of purushArtham than his acharya 'vedavysa' and advised the same to others.

thollai nenjE! nee sollAy: anAdikaLam (time immemorial) the mind (chEtanan) did not even think of his upliftment. Oh my heart, at least try to tell whether He can be mentally enjoyed.

aNiyAnAr semponAya aruvarai anaiya kOyil: Srirangam temple looks like the red-golden mahAmEru Mountain. This temple is like an ornament to samsAram, it is firm and charming like the mEru mountain.

maNiyAnAr kidantha vARRai: The Lord residing in this temple looks like a big blue sapphire steeped into the mEru Mountain. The temple itself is like a golden jewel box carrying the Lord inside. SrI Parasara bhattar in His 60th slokam of pUrva Stakam of RangarAjastavam says:

श्रीरङ्गान्तर्मन्दिरं दीप्रशेषं

श्रीभूमीतद्रम्यजामतृगर्भम् ।

पश्येम श्रीदिव्यमाणिक्यभूषा

मञ्जुषायास्तुल्यमुन्मीलितायाः ॥

SrIranga antarmandiram deepra Sesham

SrIbhoomI tat ramyajAmatru garbham |

paSyema SrIdivya mANikyabhUshA





manjUshAyA: tulyam unmeelitAyA: ||

SrI bhattar took this tirumAlai pAsuram as the base for this slokam. (Please see the 66th E-book at http://www.ahobilavalli.org/ebooks_s8.htm for meaning).

manaththinAl ninaikkalAmE: Is it possible to think on His beautiful form mentally?

Even a simple wish to think on the Lord has not been possible for so many births. How one can meditate on His divyamangalavigraham (Divine form) now?



PASURAM 22

பேசிற்றே பேசல் அல்லால் பெருமை ஒன்று உணரலாகாது,
 ஆசற்றூர் தங்கட்கல்லால் அறியலா வானுமல்லன்,
 மாசற்றூர் மனத்துளானை வணங்கி நாம் இருப்பதல்லால்,
 பேசத்தான் ஆவதுண்டோ? பேதை நெஞ்சே! நீ சொல்லாய்.

pEsiRRE pEsal allAI perumaiy onRu uNaral AkAthu,

AsaRRAR thankatkallAI aRiyalA vAnumallan,

mAsaRRAR manaththuLAnai vaNanki nAm iruppathallAI,

pEsaththAn AvathuNdO? pEthai nenjE! nee sollAy.


If it is difficult to think on Him then just talk on Him, say people. AzhwAr says if it is not possible for the manas to think, how it is possible to talk on Him. Even the eternal Sruti, - which is His breath - tried to talk on His 'Anandam' but was not able to wrap it up.

pEsiRRE pEsal allAI: We are able to talk a few words. But is it possible for us to talk on Him and His glories? It is not at all possible. We can however talk a bit from what vEdAs and vaidIkapurushAs have already talked, even if we do not know the full meaning.

perumai onRu uNaral AkAthu: Taittiriya upanishad says 'YatO vAcO nivarttantE AprApya manasA saha'. Words cannot describe His glories. The mind cannot comprehend His greatness. We are just able to repeat the same Upanishad vAkyam without knowing its essence fully.

AsaRRAR thankatkallAI aRiyalA vAnumallan: He can not be comprehended by mortals. Only NithyasUris living in SrivaikNTham and bhaktAs like AzhwArs, who were blessed by the Lord 'mayarvAru madinalam' (pristine wisdom) can appreciate His glories as such.





mAsaRRAr manaththuLanai vaNangi: He lives in the heart of blemishless people. Such people have determined to come out of samsAram and seek for eternal mOkshAnubhavam. They have surrendered everything unto Him. The Lord lives in divyadesams to get such great bhaktAs. We are able to only prostrate before Him .

nAm iruppathallAI: We can spend time only by prostrating before Him.

pEsaththAn AvathuNDO?: Is it possible to talk and praise Him?

pEthai nenjE nee sollAy: Oh my poor heart. Tell me whether that is possible?

Only nithyas and bhaktas of the caliber of AzhwAr can think and talk on His glories. Mortals have to spend their time just by seeing, respectfully prostrating and talking whatever has already been talked about Him by mahAns.



PASURAM 23

கங்கையில் புனிதமாய் காவிரி நடுவு பாட்டு,
பொங்குநீர் பரந்து பாயும் பூம்பொழில் அரங்கம் தன்னுள்,
எங்கள் மால் இறைவன் ஈசன் கிடந்ததோர் கிடக்கை கண்டும்,
எங்ஙனம் மறந்து வாழ்கேன் ஏழையேன் ஏழையேனே!

gangayil punithamAya kAviri naduvu pAttu,
ponkuneer paranthu pAyum poompozhil arangam thannuL,
engaL mAl iRaivan Isan kidanthathOr kidakkai kaNdum,
enggnanam maRanthu vaazhkEn EzhaiyEn EzhaiyEnE!

Although it is hard to think and talk on Him, it is not possible to forget Him too. Seeing the simplicity of His sayana tirukkOlam between kAviri river -which resembles SrI KaNNan at the lap of yaSOda - how one can forget Him?

gangayil punitha mAya kAviri: kAviri is superior to the River Ganges by many ways. It is very charming (darSanIyata), enjoyable (bhOgyata) and above all, SrI RanganAtha has come and is taking rest in reclining posture. Ganga had the tiruvadi sparSam of the Lord but later it lost that honor by becoming 'raudram' (water that drops from Siva's matted hair).

naduvu pAttu: SrI RanganAtha who created Ganga jalam from His divine feet has selected the lap of kAviri to take rest, which resembles SrI KaNNan resting at yaSOda's lap.

ponkuneer paranthu pAyum: With the happiness of reaching Srirangam, river kAviri enthusiastically spreads over this holy place.

poompozhil arangam: The sanctity and the tranquil ambience of Srirangam are indicated here. Due to the abundant availability of water, the gardens flourish



and bear flowers always. It seems that this divyadesam has never-ending spring (iLavEnil) season. This corresponds to the soukumAryam (eternal youthfulness) of the Lord.



ponkuneer paranthu pAyum poompozhil arangam

thannuL engaL mAi: If one wonders whether the Lord has created this nice environment just to take rest here, it is not so. He has come down here due to His great love for bhaktAs.

iRaivan Isan: Everything belongs to Him and He uses them as per His wish.

kidanthathOr kidakkai: People who look gorgeous while standing or sitting will look unsightly when they recline. But perumal shines wonderfully in reclining posture.

kaNdum enggnanam maRanthu vaazhkEn: It was possible to live in samsAram before seeing the Lord's beauty. But after seeing the splendor of the sayanakOlam, it has become clear that one will not be able to forget the Lord

and live in separation.

EzhaiyEn EzhaiyEnE: I do not have such a subtle mind to enjoy things when I have them; also I am unable to live when I loss them.

It is difficult to forget the Lord after seeing His beauty in Srirangam.

PASURAM 24

வெள்ளநீர் பரந்து பாயும் விரிபொழில் அரங்கம் தன்னுள்,
கள்வனார் கிடந்த வாறும் கமலநன் முகமும் கண்டு
உள்ளமே! வலியை போலும் ஒருவன் என்று உணர மாட்டாய்,
கள்ளமே காதல் செய்துன் கள்ளத்தே கழிக்கின்றயே!

veLLaneer paranthu pAyum viripozhil arangam thannuL,

kaLvanAr kidantha vARum kamalanan mukamum kaNdu

uLLamE! valiyai pOlum oruvan enRu uNara mAttAy,

kaLLamE kAthal seythu un kaLLaththE kazhikkinRAYE!

Oh my manas! Even after seeing the beautiful sayana kOlam and lotus divine face of the Lord, you are having only artificial devotion and are spending time in wasteful activities.

veLLaneer paranthu pAyum viripozhil: River Kaveri originating in Sahya Mountain, flows with so much of water and love amidst the gardens of srirangam. She has abundant love on the Lord, which is explicit from the sight of her when she reaches Srirangam. She spreads around SriranganAthan to embrace Him fully.

arangam thannuL kaLvanAr: As all samsAris steal the Atmavastu (their soul), the Lord has come down to 'steal' this thought of 'independence' from them. If He tells them that He has come down to destroy their ahankAra mamakAram, they would fight with Him as had happened in Raama-KrishNa avatArams. So, He does this stealing even without their knowing it.

kidantha ARu: He does not steal the hearts using His kalyANa gunAs or beauty of His divine limbs. He does it just by this gorgeous reclining posture.

kamala nal mukam: His divine face may be compared to the bloom, reddishness, fragrance and coolness of lotus flower. But the face is more than lotus flower in that the face is auspicious in all aspects at all times, while the lotus has many defects. The adjective 'nal' differentiates the divinity of the tirumukhamandalam of the Lord from the earthly lotus. His face is Suddhasatvam (no tinge of the material modes of nature); jyOtirmayam; does not shrink at any time & it is only His divine face that is the eternally cool thing found in samsAram and so on.

kaNdu uLLamE! valiyai pOlum: Even after seeing such a tirukkOlam and tirumukha mandalam, there is no change in the my heart. Oh my manas! You are so hard!

oruvan enRu uNara mAttAy: Even after witnessing the great love of kAveri; the gorgeous lolling posture of the Lord and His divine face, the heart has not realized that He is without a second (advitIya). Had it realized this, then it should have got the thirst in bhagavat vishayam.

kaLLamE kAthal seythu: As the routines of samsAram continue even after having the darSanam of the Lord, the love shown towards Him is 'phalabhakti' or artificial only.

kaLLaththE kazhikkinRAyE!: Even after this paramabhAgyam of being in the proximity of SriranganAtha, the love shown towards Him is not befitting the subject matter ('vishayatthukku anurUpam inRiRE unnuDaiya prEmam' says PVP)

The Lord shows abundant love. The river kAveri flows around Srirangan with extraordinary love. But my manas is still not exhibiting the fitting devotion.

PASURAM 25

குளித்து முன்றனலை ஓம்பும் குறிகொள் அந்தணமை தன்னை,
ஒளித்திட்டேன் என்கணில்லை நின்கணும் பத்தன் அல்லேன்,
கனிப்பதென் கொண்டு நம்பீ! கடல்வண்ணா! கதறுகின்றேன்,
அளித்தெனக்கு அருள்செய் கண்டாய் அரங்கமா நகர் உளானே!

kuLiththu moonRanalai Ombum kuRikoL anthaNamai thannai,

oLiththittEn enkaN illai nikaNum baththan allEn,

kaLippathen koNdu nambI! kaDalvaNNA! kathaRukinREn,

aLiththenakku aruLsey kaNdAy arangamA nagar uLAnE!

Azhwar declares his emptiness of upAyam from this pASuram onwards until the 34th pASuram.

"thannuDaiya upAya sUnyatthai aruLich cheigiRAR" says SrI PeriyavAcchAn piLLai. Azhwar says he does not have the capability to observe the rigorous rites meant for the 3 varNika people. He says he is not capable of adopting j~nAna, bhakti yOgams to reach Him. The j~nAnam and bhakti, which Azhwar was showing until now, have come to him as bhagavat prasAdam and they helped him to enjoy Him. This j~nAnam and bhakti do not come under the categories of j~nAna yOgam and bhakti yOgam.

kuLiththu moonRu analai Ombum: There are many types of snAnam (bathing) such as nitya snAnam, naimittika snAnam, prAyaScitta snAnam etc. One type of snAnam does not represent the other and they are different for different occasions. Three sacred fires gArhapatyam, AhavanIyam, and dhakshiNAgni are to be maintained (worshipped) by a brAhmaNa. Similar to a mother who always carry water and food for her weak child; a karmayOgi always needs to carry firewood etc to maintain the fire. These are some examples of the many rituals that have to be strictly followed even before indulging in karmayOgam.




kuLiththu moonRanalai Ombum anthanar at Srirangam

thanks SrI Murali bhattar

kuRikoL anthaNamai thannai oLiththittEn: Even if one of the following slip occurs while observing these rigorous rituals, then there is no fruit for the ritual (nishphalan): mantralOpam, kriyaOpam, dravyaOpam, kaLabhEdam etc should not happen. 'karaNam thappinAl maraNam' says PVP. AzhwaR says apart from him not having brahmaNyam, he also feigned Brahminism to the extent that the whole clan got belittled in the eyes of the society. This is the status of AzhwaR's karmayOgam.

enkaN illai: As karmayOgam is not relevant, j~nAna yOgam is also not relevant too. AtmAvalOkanam (sAkshAtkAram of Atma) is also not possible for him. SrI YaamunAcharya's stotra ratna verse 'na dharma nishThOmi na ca Atma vEdi na



bhaktimAn' is recalled here. Somebody may argue that if karmayOgam is not possible now, the karmayOga anushTAnam of a previous birth might have lead to j~nAna yOgam in this birth. But Azhwar says even that is not present in him.

ninkaNum baththan allEn: As he can not even see his Atma, how can he meditate on the Lord. So, he is not a bhaktimAn also. All three yOgA-s are not relevant to him, says Azhwar. Recall 'nORRa nOnbilEn' and 'kaRavaigAL pinsenRu' pAsurams.

kaLippathu en koNdu nambI!: I do not have credits from any one of these ways and so I'm 'akinchanan'. But You are guNapUrNan (repository of virtues) and hence You have to save me. Azhwar's appeal is similar to the tiruppAvai pAsuram, wherein SrI ANDAL says first 'aRivonRum illAtha Aykulam' which is followed by 'kuRai onRum illAtha gOvinda'.

kadalvaNNA! kathaRukinREn: As in the previous pAsurams, wherein Azhwar described Him as 'aiyappAdu aRuththu thOnRum azhagan' and 'Adaram peruga vaiththa azhagan', here also he quotes the beauty of the Lord's form (colour of sea). I'm only able to do mangalASasanam to your beauty. Although I'm not worthy in any other ways, You are the 'SaraNyan' (refuge).

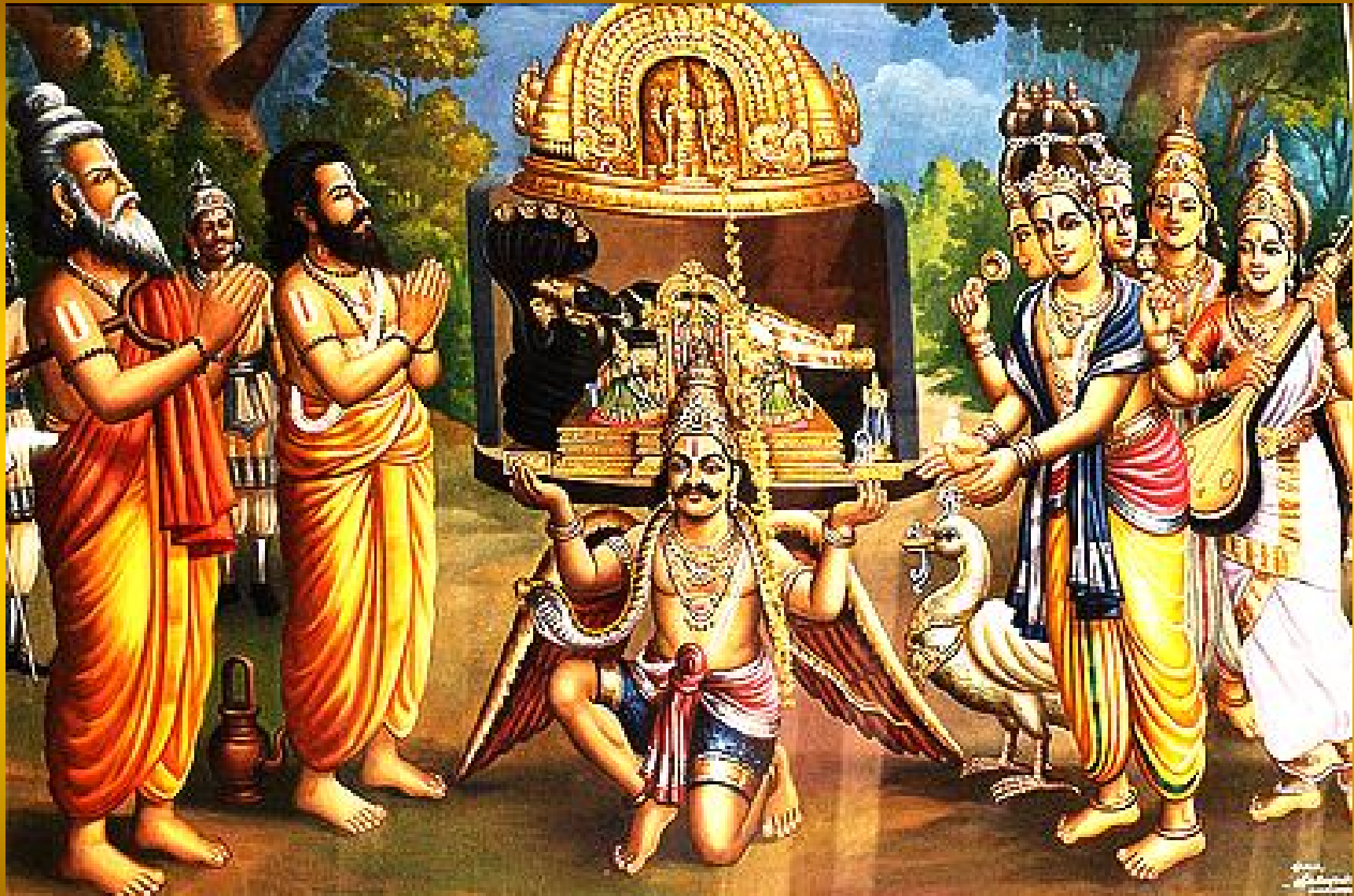
aLiththu enakku aruLsey kaNdAy: Please make me eligible for your grace and grace me.

arangamAa nagar uLANE!: Oh my Lord! You have not come down here to save blemishless people. You are here only to save people who have no credits. There can be no other suitable people than me, as I am looking only at You.

Although there are no credits in me, I depend only on You. I spend my time in enjoying Your divine beauty. You are the repository of all virtues. You have to make me eligible for your grace and save me.

dAsan, Mukundan

(TO BE CONTINUED)



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